

As to Organic Union Protestant Churches

BY D. V. FRANCIS.

By Leased Wire to The Tribune.

NEW YORK, Aug. 20.—The question of the organic union of the Protestant churches is receiving a good deal of attention these days, and earnest men in various denominations have been inclined to believe that the tendency toward such union is growing. The best opinion, however, is that while there is a strong trend toward the unification of effort along lines, particularly in the missionary field, where the churches are at one there is no reason to believe that there is any hope of organic union. Indeed, it is held by a great majority of churchmen that the divisions, so far as they concern methods of church government, are necessary for the best development of Christianity.

One result of the World Missionary conference would assuredly seem to be a desire on the part of members of the different churches to understand the point of view of one another. It is in this spirit men of the Protestant Episcopal church of New York have formed a Christian Unity foundation, among whose objects are "to gather and disseminate accurate information relative to the faith and works of all Christian bodies."

The signatories include Bishop Crowell Doane of Albany, who has presided over his large diocese for more than forty years, and has had the recognition of honorary degrees from the universities of Oxford, Cambridge and Dublin for his learning; Dr. Courtney, who left the bishopric of Nova Scotia to take the chair of St. James, New York; and the bishops of Chicago, New York, Southern Ohio and Newark (N. J.). Of the latter are Rear Admiral Goodrich, who brought the Greely relief ship Alert to New York in 1884, and commanded the St. Louis during the Spanish-American war; Robert Fulton Cutting, president of the New York Citizens' Union for improving the condition of the poor; Colonel Charles Williams Larned, who took part in the expedition against the Sioux in 1875, and Chief Justice J. H. Stines, a lay sympathizer, gives \$10,000 for the initial expenses of the movement.

American Delegates Dominated.
"J. Campbell White, general secretary of the Laymen's Missionary movement, says the American delegates dominated the recent conference at Edinburgh, where almost all the civilized nations of the world were represented, and he suggests

a reason for it which seems plausible," declares the Advance (Congregational). "The speakers were limited to seven minutes, which, of course, is a short space of time in which to burden one's mind if he is full of his subject. The Americans knew how to make the most of the opportunity, and the rest of the world did not. The other delegates would spend most of the allotted time in making apologies and in clearing the ground for action, and just as they were ready to start on the real subject the gavel would fall and the opportunity would be gone forever. The American delegates, on the other hand, would 'cut out' all extraneous matter, omit explanations and apologies, and plunge at once into the heart of the subject. They would say what they had to say briefly, clearly, pointedly, and sit down. This way of doing appealed to the audience, and the speeches of the Americans made a marked impression. We do have some tedious and long-winded public speakers in America, but fortunately none of them seems to have been sent as delegate to that conference."

Scott General Assemblies Meet.

"Reformer," writing in the Scottish-American, says: "Once again the Scottish general assemblies have met and discussed many subjects, but, alas, as usual, broached few themes pertaining to the welfare of the human majority. However, one rather interesting item did crop up—the proposal to limit the tenure of office to ministers to seven years. Really, this 'seven years' idea is an excellent thing, and the change in pastoral duties to be brought about, if it ever comes into force, will most undoubtedly lead to a quickening in important departments of church life. 'This greatly to be feared, however, that the scheme hinted at is doomed never to go much further than the proposal stage, chiefly owing to the resistance of those ministers who have fallen into 'fat lives,' which they'll strive their hardest to stick to. In fact, this same ministerial determination 'to stick to fat lives' as long as strength remains to mount pulp stairs, and pound the board of a Bible, undoubtedly explains to the great extent the present-day existence of the vast number of non-church goers."

"I would like to see the 'seven years' idea associated with another novel proposal in regard to clerical remuneration—the paying of ministers at so much per

church-attending member. Suppose the number of members named on the books of a church to be 600, one-sixth of this number would be always deducted as representing those members who, through business or other unavoidable causes, couldn't possibly get to church. This leaves fifty members free to attend divine service if inclined."

Living Wage for Ministers.

A "living wage" for the minister would be figured out at so many dollars per member of the 500 free to attend. Such a number of the 500 as failed to attend on Sunday at church would mean so many dollars deducted off the preacher's living wage. Thus, when the minister was performing his work well, he would be drawing the whole 500 members to church and earning his "living wage" at the same time. When, on the other hand, he failed to properly fulfill his duty by the "inability to attract," then for what term "bad work" he would be penalized as indicated. The above scheme, it seems to me, would provide the necessary spur to action, of which so many ministers are so lacking. The Cambridge intercollegiate Christian union, for instance, which has been for the last twenty-five years an aggressive evangelic and evangelistic student organization in the university, has on this account secured its affiliation with the English student movement body, feeling that it can accomplish its work on an independent basis more effectively than in making concessions to the High Anglican and theologically broad members of the university, with a view to securing their co-operation."

Wish of the Pope.
Following the desire of the pope, expressed in a recent message to the clergy of the Catholic church, St. Matthew's church in Washington is making preparations to have a number of men and boys specially trained.

Sunday Services in Salt Lake Churches

CORDIAL WELCOME TO ALL SERVICES EXTENDED TO ALL

Catholic.
ST. MARY'S CATHEDRAL—Corner of South Temple and B streets; Rt. Rev. Laurence Scanlan, bishop. Masses, 8

and 9 o'clock; high mass at 11 o'clock; vespers, 7:30 p. m.
ST. PATRICK'S CHAPEL—Fourth South, between Fourth and Fifth West. Mass at 10 a. m.

Presbyterian.
FIRST PRESBYTERIAN—Corner of South Temple and C streets; William M. Padden, D. D., pastor. Morning service at 11 o'clock; sermon by Rev. S. E. Wishard, D. D., of Los Angeles.
WEST MINSTER PRESBYTERIAN—Corner Second West and Fifth South; Charles C. McIntyre, pastor. Morning service, 11 o'clock. Subject, "How to Find God." Evening service, 7:30 o'clock by young people.

Third Presbyterian.—Corner of Eleventh East and Eleventh South, Sugar House car. Morning service at 11 o'clock.

Episcopal.
ST. MARK'S CATHEDRAL—East First Street, between Second and Third East streets; Franklin S. Spalding, D. D., bishop; Samuel R. Coladay, dean. Services today: Holy communion, 7:30 a. m.; Sunday school, 9:45 a. m.; morning prayer and sermon, 11 a. m.; evening prayer, 8 o'clock.

ST. PAUL'S—Main and Fourth South streets; Charles E. Perkins, pastor. Holy communion at 8 a. m. Morning prayer and sermon at 11 o'clock. No evening services during July and August.

ST. JOHN'S CHAPEL—Logan avenue and Ninth East street. Holy communion and sermon, 11 o'clock.

ST. PETER'S CHAPEL—657 North Second West street. Communion, 8 a. m. Evening prayer and sermon, 7:30 o'clock.

Baptist.
IMMANUEL CHURCH—Third South and Seventh East; Louis S. Bowerman, pastor. R. A. Lansdell, associate pastor. Subject Sunday morning, "Saying I Good Work for Jesus Christ." Evening, "The Mountain that Was God."

BURLINGTON MISSION—F. J. Lucas, superintendent. Bible school, 10:30 a. m. Preaching at 8 p. m.

RIO GRANDE MISSION—Frieda Dressel, superintendent. Bible school, 12:30 p. m. Preaching at 8 p. m.

Methodist.
FIRST METHODIST—Corner Second East and Second South streets; Francis Burgette Short, pastor. Morning service, 10:45. Evening service, 7:45.

ELF METHODIST—Ninth East and First South streets; David W. Crane, pastor. Morning worship, 11 o'clock. Evangelistic services at 8 p. m.

LIBERTY PARK METHODIST—Corner Ninth South and Eighth East streets; R. M. Craven, pastor. Morning service at 11 o'clock. Preaching by Rev. J. T. Shackelford. In the evening, Rev. D. B. Scott, preacher.

SECOND METHODIST—Corner Fourth East and Galena streets; H. J. Hansen, pastor. Evening service at 8 o'clock.

HEATH METHODIST—Third South, near Eighth West; H. J. Hansen, pastor. Preaching at 11 a. m. and 7:30 p. m.

NORWEGIAN-DANISH METHODIST—523 South Fourth East. Preaching at 3 p. m. Scandinavian people cordially invited.

Lutheran.
LUTHERAN CHURCH—Corner of South Temple and C streets; Rev. J. H. Stines, pastor. Morning service at 11 o'clock. Evening service at 7:30 p. m.

ST. ANDREW'S—Corner of South Temple and C streets; Rev. J. H. Stines, pastor. Morning service at 11 o'clock. Evening service at 7:30 p. m.

ST. GEORGE'S—Corner of South Temple and C streets; Rev. J. H. Stines, pastor. Morning service at 11 o'clock. Evening service at 7:30 p. m.

ST. NICHOLAS—Corner of South Temple and C streets; Rev. J. H. Stines, pastor. Morning service at 11 o'clock. Evening service at 7:30 p. m.

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The first showing is a little more complete and artistic than we have ever been able to secure in the latter weeks of August.

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Strictly tailored semi-fitted jackets, 34 and 36-inch lengths. Smart new effects in collars, revers and pockets. Plaited or plain gored skirts. The splendid variety of materials afford a wide choice in both style and color. Handsome mannish effect suitings in gray, brown, tan, blue and black and white mixtures.

New weaves in double wire serges, homespun and novelties. The ever desirable broadcloth and serges in all the new colors and black. Prices ranging from \$19.75, \$22.50, \$25 and up.

Beautiful Millinery for Early Fall Wear

The new hats are reaching us. They are attracting lots of attention. You can't help but note the new style in autumn millinery. It is a refreshing relief after the long spring and summer season, to get a new style hat for early fall wear.

The touch of style is evidenced by clever little differences which distinguish the new fashions. We notice that many of the hats are draped in silks and messalines; novelties are also featured. More colors are permitted than formerly.

Our buyer is still at the style centers. Word comes that our millinery will be more nearly like New York's best showing than in former seasons.

We want you to come in and see the new styles. You will like them.

SILK PETTICOAT SPECIAL

We have decided to include in a sale one fall line of silk petticoats, in plain black with Persian ruffle; also all Persian in blue, black and red. These are regular \$8.75 petticoats—for \$5.95.



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is evident on the streets of any large city. In Salt Lake alone there are many railroad, bank and corporation presidents who use it exclusively for business and pleasure—and their wives naturally prefer to ride in Pierce Arrow broughams, landaulets, etc., when they shop, make calls, attend receptions, etc.

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and watch the motor cars pass. Among the leaders of society you will find a larger percentage of Pierce Arrows than of any other make. It is a car for people who are exacting in their requirements—want the best that can be built in the country. Twenty-one different bodies designed for 1911 models, each one of them luxuriously fitted to suit individual taste.

Specifications are now being accepted for a limited number of 1911 Models to be delivered during the present touring season.

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